REFLECTIONS

ON A

BOOK

ENTITULED,

[*The Rights, Powers, and Privileges of an* ENGLISH CONVOCATION, *Stated and Vindicated.*]

By *GILBERT* Biſhop of *Sarum.*

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XUM

REFLECTIONS on a Book Entituled, [*The Rights, Powers, and Privileges of an* Engliſh *Convocation*, &c.]

IT is ſo natural for all Men to love Power and Authority, that it was not to be wondred at, if the Book publiſhed ſome Months ago, aſſerting the *Rights of a Convocation*, was received by many with great Approbation, and much Applauſe. Some things indeed it had in it agreeable enough; but there was one thing wanting, which was too evident not to appear, both in the whole Contexture, and almoſt in every Page; That though the Author pretended to plead the Cauſe of the Church, which is indeed the Cauſe of Chriſt himſelf, who is *the Head of the Body*; yet he had ſo entirely laid aſide the Spirit of Chriſt, and the Characters of a Chriſtian, that without large Allowances of Charity, one can hardly think that he did once reflect on the Obligations he lay under to follow the Humility, the Meekneſs, and the Gentleneſs of Chriſt: So far from that, he ſeems to have forgot the common Decencies of a Man, or of a a Scholar.

A Book writ with that roughneſs and acrimony of Spirit, if well received, would be a much ſtronger Argument againſt the Expediency of leaving a *Convocation* at full liberty, than any he brings or can bring for it. A meeting of Men of that Temper would give but too much occaſion to renew all the Complaints that *Nazianzen* made of the *Synods* and *Councils* in his time; and

would, I doubt, be a greater prejudice to the common Concerns of the Chriſtian Religion, than could be ballanced by any thing that the beſt Men in it might promote. When ſuch a Spirit appears without doors, what might be expected from Men covered by the freedom of Speech, which muſt be allowed in all publick Conſultations?

If the Writer had been provoked, by any thing writ on the Subject in that Strain, to which he lets himſelf looſe, then the great Liberties he takes had been capable of ſome excuſe. But the attacking of Men who had given him no colour of provocation in ſo petulant and virulent a Stile, is ſomewhat new; and I hope ſhall be ſo little liked, that it ſhall not be much followed.

The Scorn with which he treats my ſelf, and the Malice that he pours out upon me in ſuch a copious manner, are things that I can very eaſily bear. I have been long accuſtomed to them, chiefly from ſome Men of one ſort. If Fame fixes this Book to the true Author, I had no reaſon to look for ſuch treatment from him; unleſs the unſucceſsfulneſs of my Attempts to ſerve him, though managed by me with much care and zeal, oftner than once, does paſs with him for ſo great an injury, that upon it he thinks every thing may be juſtified, that he can write againſt me. He takes ſome pains to colour the blackneſs of his Spite; but the Art is ſo courſe, and the Venom is ſo malignant, that it breaks through all diſguiſes. It is true, I may be miſtaken in the Author, and for ſeveral Reaſons I wiſh I were. But certainly, ſince thoſe he levels his Wrath at, have put their Names in the Front of their Books; it had been reaſonable that an Anſwer to theſe ſhould have likewiſe been as publickly owned by its Author. He writes on the Popular ſide; but has many *peculiar Maxims*; and this may be one of them, Not to engage himſelf paſt retreat. He might perhaps hope,

hope, that this performance would be more effectual for his Advancement than my Endeavours had been.

This ſhewed what he could do, yet ſtill all was ſafe; he might be taken off, and then *Altri tempi, altri coſtumi.* But I leave him in his Covert to purſue his deſigns by what methods he pleaſes, only for the Church's ſake, as well as for his own, I wiſh he would more frequently carry thoſe words of our Saviour's in his mind, *Learn of me, for I am meek and lowly in heart.* It gives Scandal enough to the World when *Lawyers, Philoſophers, Phyſicians,* and *Politicians,* happen to write one againſt another with Bitterneſs and Scurrility: but it is much more Scandalous when *Divines* keep no Temper in *their* Writings, but forget all Decency, and ſhew themſelves Enemies, not only to the Opinions, but alſo to the Perſons of thoſe they write againſt; and that in ſuch an open and viſible Contradiction to the Words of our Saviour: *By this ſhall all men know that ye are my Diſciples, if ye have love one to another*; as if they affected a Reverſe of them: *By this ſhall all men know your zeal to your Party, if ye hate all thoſe who are not of it.* Such practices as theſe do effectually obſtruct the progreſs of Religion, while an Age that is too much poſſeſſed againſt both us, and our Holy Faith, fails not to make a very wicked uſe of all thoſe Advantages with which ambitious or ill-natur'd Zealots furniſh them; to repreſent us to the World as a Company of aſpiring and factious Men, who are ready to Sacrifice every thing to our own Humours and Notions, not conſidering how much Religion it ſelf ſuffers by the management. Theſe are Things that I hope good Men will lay ſeriouſly to heart, and that they will watch over their own Tempers; even after the higheſt provocation from thoſe who ſeem to be in the *gall of Bitterneſs, and the bond of Iniquity:* not to return *railing for railing,* nor to be *overcome of evil, but to overcome evil with good.*

But

But after I have taken the liberty to admoniſh the Writer, in a Strain that I think becomes me, conſidering both the Poſt, that how undeſerving ſoever I hold in the Church, together with my Age, and the Services that I have endeavoured to imploy my Life in; I ſhall in the next place acknowledge what I muſt needs commend him for.

He writes with juſt and due Reſpect of the King, and of the preſent Conſtitution. This has come ſo ſeldom from that Corner, that it ought to be the more conſider'd: I will not give that ſcope to Jealouſy, as to ſuſpect that this was an Artifice; but accept it ſincerely, and do acknowledge, that this which is ſo heartily expreſs'd, ought to make Abatements for the many ſevere Reflections that are made in it on the whole Bench of Biſhops, not excepting the Head of it, and his carrying his Spite back ſo far, as even to Biſhop *Bancroft*. I confeſs, if he had taken a little more pains to have Vindicated King *Charles* the Firſt and Archbiſhop *Laud* from that for which he falls ſo foully on the preſent Adminiſtration, it had been more ſuitable to the reſpect that all the Lovers of the Church do pay their Memory. If it does appear that We and They have acted upon the ſame Principle, then a Wound, and that a deep one too, is given to thoſe two great Names by the ſame Perſons who ſeem to Venerate them as Martyrs.

* *The Preface to Author. of Chriſtian Princes, P.* ult.

Dr. *Wake* * is charged for having taxed the Vices of the Clergy too freely, though from the Days of the Apoſtles, all downwards, the beſt Writers in all Ages, both Biſhops and Prieſts, have thought it a part of their Duty to deal plainly in thoſe matters. If the Charge is falſe, it is highly unjuſt: and if it is laid upon leſſer or ſecreter Offences, it is very indiſcreet; but if there is too much ground for it, the beſt way of anſwering it, is to amend what is in our own power, and to lament what is not.

But

But after all, a juſt taxing of the ill Tempers of ſome of the Clergy, for which I am ſorry that this Book ſhews there is too much occaſion, has a great Compaſs, a Body of twelve or fifteen thouſand Men: If one of twelve choſen by our Saviour, *had a Devil*, it is nothing but what muſt be expected from the general Corruption of human Nature, that ſo numerous a Body ſhould have a mixed Multitude in it. But an ordinary meaſure of Caution ſhould have taught one who found fault with this, not to be ſo liberal in his own Reflections on Biſhops: For not to inſiſt on that, which he ſeems reſolved to forget, that they are his Superiors; they are but Twenty-ſix in all: ſo his Cenſures are more contracted: In ſome of them he points at his Man very plainly.

When I writ my Hiſtory of the *Reformation*, I had Dr. *Collet*'s Sermon in my hands, and once I intended to have publiſhed it as a Piece that might ſerve to open the Scene, and to ſhew the ſtate of Things at the firſt Beginnings of the Reformation: but I was diverted from it by thoſe under whoſe direction I put that Work. They thought it might have been judged that I had inſerted it on deſign to reflect on the preſent, as well as on the paſt State of Things. I ſubmitted to their advice: but our Author ſeems to ſeek out for matter of Reflection with as much care as I uſed to avoid it.

I confeſs where it lay in my way, either as a Hiſtorian, or as a Divine, to acknowledge ſuch Corruptions and Diſorders among the Clergy, as were too viſible to be denied, and too groſs to be extenuated or excuſed, I thought it became me to write honeſtly and impartially: [*See Pag.* 90. *p.* 188.] How much ſoever this Author may rally me for it, I am not aſhamed to own, that I am Impartial to the Abuſes of Clergymen. I know there are ſome that hate all Diſcourſes that tend to awaken Clergymen to attend on their Cures, to reſide much, and to la-

bour hard; nothing pleaſes them but what tends to encreaſe the Wealth, and to raiſe the Authority of the Clergy. Whereas others, who are juſtly ſenſible of the Depreſſion of holy Functions, both in the narrowneſs of their Maintenance, and the Fetters that they lie under by the want of Eccleſiaſtical Diſcipline, do yet think the beſt way to recover the Clergy to a juſt degree of Eaſe and Authority, is not to argue thoſe Points in which they are not like to be very ſucceſsful, but chuſe rather to ſet about thoſe methods by which the Church was at firſt eſtabliſhed, protected and provided for. Serious attempts that way, would, in their opinion, clear peoples Minds of their Prejudices, heighten the Zeal of their Friends, ſilence the Cavils of Enemies; and, above all things, it would again draw down ſome of thoſe Bleſſings on the Church, which appeared ſo eminently in the firſt Ages.

This is a Topick that bad Clergymen cannot bear; it lays them too open, and touches in the Quick. If I have gone in to theſe Meaſures, I knew whoſe hatred I muſt ever after that look for: But I thank God, my Labours on this Head, have had ſuch ſucceſs, that I am in this even overpaid for all the Cenſures that they have expoſed me to. But let this Author cenſure me as much as he pleaſes, I deſire him to make no Apologies for me; he may leave that to me. He ſays [*See the Preface*] that *now my high Station is a bar to Reply.* If I have only confeſſed faults in order to the correcting them, I have done my duty: but if I have made any unjuſt Charges, or have aggravated things too much, I have betrayed my Truſt, and am liable to juſt Cenſure; nor do I decline it. As for what I have writ in this Strain, when in a lower Station, he puts it in on my being a Stranger; and being unacquainted, and not touched with Tenderneſs for the State of the Clergy. My being a Stranger he thought might ſerve a Turn; and ſo that was not to be forgotten.

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But the Apology was meant to make me ridiculous; a Stranger ought to keep himſelf under great Reſerves on that very account that he is one; he ought to apprehend that he may be miſtaken, and lean rather to the other Extream, unleſs the Subject he writes on forces it: ſo this does rather aggravate than excuſe ſuch a Preſumption.

There is *another Maxim* ſet up by this Author, and managed with much Zeal; I wiſh I could ſay with as much Good Nature, which is a little new, eſpecially coming from a certain Corner. It is, that *the Supremacy is not ſingly in the King, but is lodged with the whole Legiſlature.* I confeſs I was always of this mind: but I remember among whom this paſſed, not long ago, for little leſs than Hereſy; and I cannot but confeſs, that the Stile both in King *Henry*'s time, and ever ſince, ſeems to favour that: So that how much ſoever I may agree with this Author in the Notion, I cannot go along with him in the Severity of his Cenſures; for he plainly writes in the Stile of an *Inquiſitor*, to deliver him who goes in the Common Road to the Secular Arm, and oftner than once calls on a Great and Honourable Body to execute his Spite. It has paſſed generally among the Clergy, That Eccleſiaſtical Matters could only be judged by perſons deriving their Power immediately from God: And as the Clergy have their Commiſſion from him, ſo it was a received Doctrine, That the King had his Power likewiſe from God; and that therefore the Church was to be Governed by the King and the Convocation: And the Book of Canons being ratified only by the Regal Authority, ſeems to give ſuch Authority to this, that a Man ought to be mildly corrected, if it ſhould prove to be a miſtake. It could never be thought that Parliaments were *de jure Divino*; ſo it was a Conſequence ſuitable to their Principles, who put our whole Eccleſiaſtical Conſtitution on the bottom of a Divine Right, to ſhut this within the hands of thoſe who they believed acted by a Divine Commiſſion.

The Preface, P. 105, 148, 152, 247.

I was never of this mind. I always thought that the King was no other way *Head of the Church*, than as he was the Head of the State, with whom the Executive Power is lodged, and who is the Head of the Legiſlative, in Conjunction with the Great Body of his Parliament. But this Author knows how much the Doctrine he now advances was condemned, and by whom, not long ago; Therefore a little more Temper were but decent, if he thought fit to find fault with it.

P. 307. *Another of this Author's Maxims* was not long ago as much exploded, and yet now is very heartily eſpouſed by him; in which I was ever of the ſame mind with him; That there is juſt reaſon to explode that conceit, that the *Commons were not ſummoned to Parliament before the 49th of* Henry III. This was a Notion once ſo zealouſly maintained by ſome, that he was thought an Enemy who went not into it. I was ſo fully convinced of the contrary, both by what I had obſerved of the *Gothick Conſtitution*, and the *Feudal Law*, and by the Authorities, which were brought together with great Fidelity and Induſtry by my moſt honoured Friend Mr. *Petyt*, that I declared my ſenſe of it plainly in my Hiſtory, though that was a little mollified by a Parentheſis added by a great Licenſer: but I was then ſeverely cenſured for it. Thus it is, that while Men think they have a good Intereſt in the Adminiſtration, they do very naturally favour all Opinions that make for it, or rather that make for themſelves: But if their Intereſt declines there, they are ready to tack about, even to that which a little while ago paſſed under the moſt odious Characters poſſible. The World does not fail to obſerve this; and is too ill-natur'd not to make unkind Inferences from it: without conſidering that received Opinions do often paſs without much enquiry about them; and that even thoſe who depart from them, chuſe for their own quiet's ſake to do it covertly and modeſtly. Thoſe who both held

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thoſe Opinions, when they were much decried as not favourable to the Regal Authority, and do ſtill adhere to them while they are more favourably treated, have ſome advantages over thoſe who may be ſuppoſed to retreat to them on deſign to vent their Spleen.

I turn next to the main deſign of this Work. No Man that is in any degree converſant in Antiquity, can deny, that the Presbyters were the Biſhops Aſſiſtants and Counſel: That good Biſhops governed their Dioceſes by their Advice, as well as with their Concurrence; though it has been made a Queſtion by very Learned Men, Whether *S. Cyprian*'s Expreſſions to this purpoſe, were purſuant to eſtabliſhed Rules, or were the Effects of his own Modeſty and Humility. But even in this particular, ſuch as from the beginning of their Service in the Church, have declared for this Conſtitution, have ſome advantage over thoſe among whom Dr. *Hammond*'s Notions paſſed long as certain, That the Biſhop was the ſole Paſtor of his whole Dioceſe; and that his Presbyters were but his Aſſiſtants, as Curates, who had no other Authority but what was Delegated to them from him: ſo quickly can Men go from one Extreme to another. But how certain ſoever this may be, That Presbyters in conjunction with their Biſhops, are his Counſel; yet this may be very poſitively affirmed, That in no part of the Ancient Conſtitution, and in no Church for many Ages after the Primitive Times, can it be made appear, even by a Conjecture, that in any National or Provincial Synod, the Inferior Clergy formed a Body apart, and ſate by themſelves without their Biſhops, acting in any ſort, as a co-ordinate Body with them. So that whatſoever may be found of this kind among us, is no part of our Eccleſiaſtical Conſtitution, as we have an Authority from Chriſt that ought to be managed conform to the Primitive Pattern, but is meerly a Temporal Conſtitution, taken

taken from the Frame of our Parliaments. Therefore if Men have a true Zeal for the Primitive Times, they ſhould turn it all another way, to procure a Conſtitution ſuitable to that Frame. The Commons of the Spiritualty ſate in a Chamber apart, as the Commons of the Temporalty did; and were ſummoned by the ſame Authority, and to the ſame End. But tho' with Relation to the Temporal Concerns of the Clergy, this was a good Conſtitution; yet it cannot be called a true Repreſentative of the Church, tho' it be now a legal one. In the lower Houſe there are of the Province of *Canterbury* 20 *Deans*, or more, who pretend to ſit there; there are as many Proctors from Chapters, and 60 *Archdeacons*, and but 38 *Clerks* choſen by the Clergy. So that the Deans and Chapters who had their Authority at firſt by Papal Bulls, and have now their Exemptions and Juriſdictions continued to them only by a Proviſo in in the Statute of 25 *Hen.* 8. have more Intereſt in the Convocation than the whole Body of the Clergy: Theſe are all made, either by the King or by the Biſhops. The Threeſcore *Archdeacons* are all of the Biſhops Nomination, and their Authority is of a late Date, and but a human Conſtitution. All this is beſides the Intereſt that the Biſhops have in making the Returns of Two only out of all thoſe who are choſen in the ſeveral Archdeaconries of their Dioceſe; ſo that the Inferior Clergy can in no ſort be ſaid to be equally repreſented there.

I acknowledge that this is not neceſſary in a Conſtitution that pretends no higher than Law and Cuſtom. A Practice paſt Preſcription is, in ſuch caſes, a good foundation; and if Men riſe no higher in their Claim for Church-power than Law and Cuſtom, this is enough: But if they pretend to a Divine Original, they muſt ſeek for another Conſtitution. Indeed, if they are contented to take up with a human Authority, they may reſt ſatisfied with this: howſoever, it is fit for Men to write exactly, and upon

upon a conſiſtent Hypotheſis, and ſo have all the parts of it of a piece.

But to enlarge a little upon this: I wiſh thoſe who are full of high Notions would try how to juſtify the Juriſdiction that is exerciſed among us by Deans and other exempted perſons, who do Exerciſe not only the Archidiaconal, but the Epiſcopal Juriſdiction; the former being of Eccleſiaſtical Creation, may without doubt be transferred to them. But if we are true to a Principle, that has been received in the Church of God from the Apoſtles days downwards, and has been maintained with much Zeal by this Church, now for above an hundred years, That Chriſt and his Apoſtles have eſtabliſhed in the Church a Subordination in *Biſhops*, *Prieſts*, and *Deacons*; ſo that the latter are ſubordinate to the former; and that in conſequence to this the Diſcipline of the Church, the higheſt ſtep of which is Excommunication, ought to be chiefly under the Biſhops direction, and alſo the appointing of Prieſts to Cures, and by conſequence the depriving them, ſhould likewiſe be under their care, according to the eſtabliſhment firſt made by the Apoſtles: How comes it, I ſay, that the Authority of Papal Bulls and Royal Confirmations, and a Proviſion in a Statute made in a Reign that ſome take pleaſure now to decry, ſhould be thought ſtrong enough to authorize Deans and other Exempted perſons to do all the Acts of Epiſcopal Juriſdiction?

If Eccleſiaſtical Authority is only of human Original, indeed all this may be excuſed, and born with: But if our Plea for a Divine Original is well founded, then ſince no human Law nor Cuſtom can derogate from the Divine Law, let thoſe who are concerned in theſe things ſee how they can reconcile our Principles to their Practices. Here are Presbyters acting in moſt parts of the Epiſcopal Functions, as Biſhops, without any Subordination to them: If all is founded on a Divine Right, then by the ſame Authority

thority that they do invade many Acts of Epiſcopal Juriſdiction, they might as well have invaded all the reſt; and if the one would be condemned as a ſacrilegious attempt, it will not be eaſy to excuſe, much leſs to juſtify the other.

Upon all theſe things I wiſh that Men would apply their Thoughts more carefully, and direct their Zeal a little better; and that they would lay all the ends of their Syſtem together, that it may appear that all is coherent, and hangs well together. And therefore it is not very fairly done to bring ſome Authorities from Ancient Authors and Councils, of Presbyters aſſiſting their Biſhops, and from thence immediately to conclude for the Right of a Convocation conſtituted as ours is.

I muſt acknowledge this Author confines himſelf chiefly to our own Laws and Cuſtoms: In which I will not trace him, but ſhall leave that to others, who may be more at leiſure to follow him; only I muſt in general remark one thing, which I find ſome are beginning to obſerve with no kind Intentions. The Clergy are now generally admitted as Freeholders, to chuſe the Repreſentatives of the Commons in Parliament; and I believe they would look on it as a very unfriendly Office if any Doctrines were laid down that might exclude them from this. But it paſſes for a Maxim, That thoſe who conſtitute any other *State* or part of the Parliament, how great ſoever their Eſtates or Freeholds may be, cannot Vote in the Elections to Parliament; how far the Doctrine that is ſo much laboured by this Author may have an influence in this matter, I will not determine: If it does, I doubt not, but that ſince mens Affections do, as we have already obſerved, very much biaſs their Judgments, the Opinion of the World concerning this performance may come to be changed from what it is at preſent.

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I have neither Leiſure nor Inclination to enter further into the diſcuſſion of this pretended Right of the Convocation's ſitting and being Conſtituted into a Body, and of their preparing and propoſing of Matters. I will only offer ſome Hiſtorical Obſervations upon which it will be eaſy to make Remarks, to ſhew that there is nothing [illegible] in the preſent Adminiſtration, how heinouſly ſoever it may be complained of. I will avoid ſaying any thing with relation to King *Henry* the VIII*th*'s Reign, becauſe of the Prejudices that theſe Men have againſt it; and I will refer a very material part of King *Edward*'s Reign to the end of theſe Reflections. *new*

The Debates with the Puritans, and the Diſciplinarian Controverſy, was that which occaſioned great Heats during Queen *Elizabeth*'s Reign: But the Convocation never medled with this, it was lett wholly with the Queen; ſhe appointed ſome Biſhops and others of the Clergy, who were of the High-Commiſſion, to ſettle Rules in thoſe Matters. They did it, and their Deciſions are Printed, and may be ſeen in the later Editions of Biſhop *Sparrow*'s Collections. I have an Edition of them Printed in that Reign; ſo here a matter of very great conſequence was ſettled by a few Biſhops and others acting by the Queen's Commiſſion; and this was the Rule that the Church was Governed by, till the late Civil Wars. Here was a good Plea for the Puritans, which this Author has found for them, that none of themſelves made uſe of.

The next Subject of diſpute was during a great part of King *James* the Firſt's Reign, and all King *Charles* the Firſt's, till the War, concerning *Predeſtination*: In this the *Calviniſts* appealed to the Articles, and ſeemed to have a ſtrong Plea from them. This was a point of Doctrine, and the Diſpute being about

the ſenſe of Articles that had been agreed on in Convocation, it ſeemed very natural to make the Appeal to that Body; but yet that was not done: Our Kings made Declarations in this matter, and gave Directions to the Biſhops. It was generally thought that in King *James's* Reign the much greater number of both Houſes were the followers of St. *Austin's* Doctrine, if not of *Calvin's*. Yet I never found this among the Complaints of the Angry Men of that time, that the Deciſion of the matter was not left to a Convocation. And among all the Remonſtrances, how warm ſoever, that were Voted in the Houſe of Commons, I do not find this is ever named. Nor is Archbiſhop *Laud* ever Charged with this, though that was a time in which all his Actions were ſeverely deſcanted on. There was then in the Houſe of Commons a Set of Men, who by reaſon of the Ship-money, and ſome other Diſputes, had examined further into the Original of our Conſtitution, than ever was done before or ſince. So in this particular, a Negative Argument is of great force to ſhew that they had not thoſe Notions of our Conſtitution which this Writer ſuggeſts.

After the Corrections of the Liturgy that were made upon the Reſtoration of King *Charles* the Second, there was not a Line publiſhed, and ſcarce a word muttered demanding a Convocation. Then the danger of Popery's breaking in upon us appeared in very eminent Inſtances; and though ſome apprehended that ſooner than others, yet none doubted of it after the *Declaration* in the year 1672. But during both that, and the late Reign, among all the zealous Attempts that were made for ſecuring us from it, not any one was offered at for a Convocation's medling in it; even among the indiſcreet Inſtances of ill-governed Zeal, this was not ſo much as once mentioned. This Writer names

names among other reaſons for one now, the growth of Popery. It may juſtly ſeem ſtrange if this is a good one now, that it was not thought on when the Danger was ſo Threatning and Viſible. There was no want of a juſt and well-governed Zeal in that time: But the men that managed it knew what they had a Right to and what they could Legally both demand and maintain. If there were any juſt grounds to fear that Popery was beginning again to be active and inſolent among us, when this Book was Written, I ſuppoſe the Act paſs'd in the laſt Seſſion has put ſuch an effectual ſtop to it, that there will be little occaſion given any more to reckon that among the reaſons of calling for a Convocation. P. 102.

Thus it has appeared that for above 140 Years, the Crown has been in poſſeſſion of a Right of making uſe of a Convocation, or of ſettling matters of Religion without it, at Diſcretion. Queen *Elizabeth* made uſe of one to ſettle our *Doctrine*, and little more was done in Convocation in her time. King *James* the Firſt made uſe of one to make a Body of *Canons*, but took all other matters under his own care, King *Charles* the Firſt followed the ſame method. And though in the Year 1640. ſome things were done that muſt be put on the heat of that time, yet the Declaration that was made of the extent of the King's Authority, as it was all managed by Archbiſhop *Laud*, and Directed by that King; ſo it ſhews plainly what the Senſe of this Church was as to that Matter: Which had been indeed the Senſe and Language of their Predeceſſors for above an 100 Years before that time. In King *Charles* the Second's time, the Convocation was allowed to conſider what Alterations ought to be made in the Liturgy; and after that there was no more work given them; only they Met on *Wedneſdays* and

Frydays to Read the Litany; which I am ſure I heard many who were then required to Attend, that ſo there might be a Face of a Meeting anſwering the great name that it bare, complain of as of a very uneaſy and troubleſome Attendance, that was of no ſort of uſe.

But now to come to the *Preſent Reign*; a Convocation was opened in it, and a *Secretary of State* brought a *Licenſe* from *His Majeſty* and the late *Bleſſed Queen* to them to conſider of ſuch things as ſhould be laid before them, in order to the healing the Schiſms and Breaches that were among us. The Biſhops in the former Reign had in that Petition, upon which they Suffered ſo Glorioufly, expreſſed a readineſs to come to a juſt *Temper* in all the matters of Difference among us, when they ſhould be brought before them in Convocation or Parliament; and among other Meſſages that were ſent over to the King, being then *Prince of Orange*, one was, That he would uſe all his Intereſt among the Diſſenters to hinder them from running in to the *Declaration*, and to the deſign that was then promoted, of animating them againſt the Church: Of this I may be allowed to ſpeak confidently, becauſe it paſſed through my own hands; and I drew the directions that were given to an Eminent Perſon who was Employed in it. Upon theſe reaſons it was that the Prince (now King) promiſed in his Declaration with which he came over, that he would uſe his endeavours to bring about the ſo much deſired Union, between the Church of *England* and the Diſſenters. So their Majeſties were under Engagements to make the Experiment. It is true it did not ſucceed, a formed Reſolution of conſenting to no Alterations at all in order to that Union, made that the attempt was laid aſide. I will not enter into any further Reflections on mens Behaviour at that time; it plainly appeared it was not a proper

proper ſeaſon to try to make Peace: Attempts that way were more likely to create new rents than to heal the old ones.

I ſhall only touch on one particular, which will ſhew that when Men are diſpoſed to be jealous, they will ſuſpect every thing; even that which at another time would be thought the moſt effectual method to prevent or to cure jealouſy. Princes do commonly prepare the matters which they propoſe to ſuch Aſſemblies, with the advice of their Council: But upon that occaſion the King and Queen did create a Council, by a ſpecial Commiſſion, of all the Biſhops who owned their Authority, and of the moſt Eminent of the Clergy, gathered from the ſeveral parts of the Kingdom, that they might conſider and prepare ſuch things as ſhould be offered by them to the King and Queen, that ſo their Majeſties might propoſe theſe to the Convocation. This ſurely was done in favour of the Church. But even this was cried out upon, as a limiting the Convocation, with many other hard words, which I do not love to repeat.

It did then appear in ſo many viſible Inſtances, that our Wounds were then too tender to be either handled or healed; ſo it was thought fit to let the matter ſleep, and to give no new occaſion to Heat or Animoſity. But at the ſame time to keep the Clergy ſtill ready upon call, if there ſhould be any occaſion for them during the Seſſions of Parliament; yet not to charge them with a needleſs Attendance, when the Publick occaſions put them under ſo many heavy Taxes: It being alſo obſerved, that in a hot time all unneceſſary Aſſemblies are to be avoided; for if they have no buſineſs one way, they commonly make it another.

And now after this ſhort but true and clear account of this matter, what is to be ſaid of the fruitfulneſs of

a man's

a man's Imagination, who could make so great a Book and such heavy complaints for no other cause but this, because by a possession of above an 140 Years, founded upon a Statute that has been understood at least, by both Divines and Lawyers, in favour of the Crown, (for I leave the Examining the Importance of the Words of the Act to those whose Profession leads them to Expound them best) it is at the King's Discretion, whether he will allow a Convocation to Treat of matters or not, and upon a Trial his Majesty found it not convenient, either to carry the thing further at that time, or to repeat the Experiment hitherto, and since he did not intend this, he has thought fit to free them from the charge and trouble of an unprofitable Attendance. What is in his discretion to do or not to do, must be left there: But since some do not rightly apprehend his Care and Kindness in delivering them from a fruitless Trouble, it were a great pity that this should be any longer misunderstood; but that either the Clergy should understand the thing as it is truly meant, or that they should return to that toil, of which they were generally so weary not many Years ago.

Upon the whole matter, let men vex themselves as long as they please in fixing the limits of the Civil and the Ecclesiastical Authority, I believe no other will ever be found but this, That the Magistrates Authority must go to every thing that is not contrary to the Law of God; so that no bounds can be set to it, but those which God himself has set; and this is of the same extent in Spiritual as well as in Civil matters; a Law in Temporal concerns, that is contrary to the eternal Laws of Morality, of Justice and Truth, is void of its self: Because it is contrary to a Superior Authority, which cannot be controul'd by a Subaltern.

Upon

Upon the ſame reaſons a Law made contrary to any Rule in the Goſpel, that is delivered as a perpetual Law binding to all Chriſtians, is void of it ſelf, and ought not to be Obeyed; upon this ground, that Chriſt is *the King of kings, and the Lord of lords*; and no Power upon earth can derogate from the Authority of his Laws, or oblige men to act in oppoſition to them. In temporal matters the Legiſlature is free and without controul; yet where this is prudently managed with due regards to thoſe who are ſubject to it, they will take care to hear all who may be concerned, and conſult ſuch Bodies whoſe Profeſſion it may be to ſtudy the matters that are in agitation before them. But if this ſhould not be obſerved, though the Legiſlature may be thought in ſuch a caſe not to be managed with a juſt care, yet ſtill Laws ſo made muſt be Obeyed, if the matter of them is not unjuſt or unlawful. In the ſame manner, it is a method highly becoming thoſe with whom the Legiſlature is lodged, to conſult the Clergy, either in one or more Bodies, or otherwiſe, as they think fit; that ſo all things may be well weighed and duly prepared, before any Law is made relating to them; but if this caution ſhould not be obſerved, yet unleſs Laws ſo made are contrary to any of the Laws that were given the world by Chriſt and his Apoſtles, they muſt be ſubmitted to and obeyed: In conſequence to the general obligation that lies on all men to be ſubject to the Government by which they are Protected; which is likewiſe one of the Laws of our Religion, *let every ſoul be ſubject to the higher powers.*

So far I have gone over the main deſign of this Book, and have delivered my ſenſe very freely both of the Author's way of handling his matter, and of the deſign it aims at. I come now in the laſt place to that

in

in which I my ſelf am more particularly concerned in. The main deſign of the Book is levelled at Dr. *Wake*, he is of Age and can anſwer for himſelf: I will not let my ſelf into Panegyricks; but this I am ſure I may well ſay, that his whole courſe of life, ſince I firſt knew him, now for Seventeen Years, has been ſo Exemplary both abroad and at home; his Labours both from the Preſs and in the Pulpit, have been ſo uſeful and ediſying; and his Diſcharge of his great care has been ſo eminent, that he had upon theſe and many more reaſons a Right to be uſed with Decency and Reſpect, by any who thought fit to Write againſt him. And as to his Ambitious Deſigns, I have very particular grounds to clear him of theſe. He needed no addition to the conſideration he was already held in, to recommend him; and was as free from all aſpirings, as others ſeem to be full of them. The occaſion that I had to know this was particular, ſo that I look on my ſelf as Bound in juſtice to own it in ſo publick a manner. Every body underſtands at whom that indecent expreſſion is levelled, that he is not the firſt *who has been writ out of his Reputation into his Preferment*; and muſt know how unjuſt it is: For the diverting the Town with ſome Mirth does not deſtroy a Reputation that has a deep and ſolid Foundation: But ſome mens Ambition may lead them to write themſelves out of their Reputation, that a Good man ought to value more than all the Applauſes that can be given either to his Induſtry, Learning or Wit; I mean the Reputation of writing as becomes an Humble and a Candid, a Modeſt and a Charitable Chriſtian. There is a way of Writing that runs quite counter to all theſe, upon which I do heartily wiſh that this Author may make ſerious Reflections.

I come

I come now in the laſt place to conſider the Treatment that both I my ſelf and my Hiſtory have met with from him. As to what relates to my ſelf, I let it all go without any ſort of Anſwer. I will take no pains to lay open his more diſguiſed ſtrokes and hints, of which there are very many, that, perhaps, few Readers will apprehend. But as for my Hiſtory, I think the ſupporting of that is of ſome Conſequence to the Publick; and therefore I am much more concerned in the pains he is at to undermine the Reputation it has gained in the World. Beſides many very detracting paſſages, there is one that ſeems to give a Character of the whole, that I will ſet down in his own Words, and then diſcuſs them a little: *If the main Facts he profeſſes* P. 243. *to relate, are right; if there be no premeditated Omiſſions or Diſguiſes of material Truths; no deſigned Compliances with popular Miſtakes and Prejudices; if that Air of Impartiality, which at firſt ſight ſeems to run through the relation, be undiſſembled, and not only a more artificial way of conveying falſe Principles and Characters into the minds of the Reader; if, I ſay, in theſe, which are the moſt eſſential Vertues and Beauties of good Hiſtory, his Lordſhip's Labours will bear the Teſt, (which his Lordſhip's Friends do not much doubt) — though it ſhould after this be granted, that Miſtakes of a Leſſer ſize and importance abound there without number, and particularly that the Digreſſive part of the Book has little of Exactneſs in it; this would not however ſink the Reputation of the Work. It is, what conſidering the haſt of the Compoſure, was not to be wondered at, and may eaſily be excuſed.* A few Lines before, he diverts himſelf with pretending that I had excuſed my ſelf from the Neglect of the Tranſcriber, upon whom he ſays, he finds I lay very great Blame; which, by the by, is not to be found

in the Letter he Cites, but much to the contrary. To which he adds; *And indeed if he ſtands anſwerable for all the* Neglects *that are or may be Charged, I think very deſervedly.* And as if all this were not enough to blaſt that Work, he gives two daſhes, as intimating thereby, that he had a great *Et cætera* in ſtore behind. The Artifice in putting the *Ifs* to ſo ſevere a Charge, is too bareſaced to think it can paſs on any man; all muſt ſee what the Writer intended in it; that they ſhould underſtand the whole period as Simple and Abſolute; ſo that this Charge againſt the whole in the Main parts of it, as well as againſt the Miſtakes of a leſſer ſize, that abound without Number, and againſt the Digreſſive part of the Work, as having little Exactneſs in it, is very viſibly meant not to be conditional, or as a Suppoſition, but to be full and home: I have reaſon to take it ſo, becauſe I find every body elſe does it; and if he did not mean it ſo, the contexture of the whole Period is Malicious and Diſhoneſt both; and that Parentheſis (*which his Lordſhip's Friends do not much doubt*) is ſo poor a Reſerve, or rather ſo groſs an Abuſe, that I have not ſo mean an Opinion of the Author's Sagacity, as not to conclude, That he hoped, as well as that he intended, that his Reader ſhould underſtand him aright, and judge that he put in his *Ifs* as a way of wounding with a little more decency, and to be more ſecure himſelf when called upon to juſtify it.

Upon ſo ſevere an Accuſation it is fit that I ſay ſomewhat in General before I deſcend to Particulars. I confeſs if thoſe of the Church of *Rome* had dealt thus by that Work, or if any ſecret Favourers of Popery had given them ſuch help, I ſhould not have wondered at it. I have no ſort of reaſon to ſuſpect any thing of that

that kind to lie under the ſeveral attempts that have been made on that Work, but very much to the contrary, if common fame fixes it right. If any Perſon intends to Write a more Correct and a better Hiſtory of that time, it were very natural for him to endeavour the diſparaging the Credit of my Work, the better to prepare the World for his own. I ſhould not much wonder in that caſe to ſee ſuch a continued Vehemence againſt the Hiſtory of the Reformation. But the ſtudying to diſgrace it, as this Author and others have endeavoured to do, ſeems to flow from no other Principle but meer Spleen and Ill-nature.

I took great pains in Writing my Firſt Volume, and much more in Writing the Second, when the good Reception that the Firſt had, gave me reaſon to hope for a more univerſal Aſſiſtance; I made the beſt uſe and the gratefulleſt Acknowledgments of all the help that was given me, that I could. I invited all People to it; almoſt all the Eminent Clergy of that time promoted the deſign. If it can be alledged that I either neglected or ſtifled any Aſſiſtance that was offered me, I am then liable to juſt Cenſure; ſince the Work was finiſhed I have had ſome Materials ſent me in order to a review of that Work; which though they happened to be matters of very little Conſequence, yet I have laid them all in order by me, that when it is ſeaſonable I may review the whole Work; I have received every thing of this kind in ſuch a manner, as might encourage others to uſe me with the decencies that becomes ſuch Attempts. But if any will Animadvert on me publickly without trying the kinder as well as the more Chriſtian way of beginning in private with my ſelf, they diſcover a temper that I will not deſcribe in its true Characters.

Some years ago a rude Attack was made upon me, under the diſguiſed name of *Anthony Harmer*. His true Name is well enough known, as alſo who was his Patron; who had ſet thoſe about him, during the late Reign, on the deſign, which one would think was an odd one, chiefly at that time. But I anſwered that *Specimen* with the firmneſs that became me, and I charged the Writer home to publiſh all the reſt of his Reflections: He had intimated that he gave them but the Sample, and that he had great ſtore yet in reſerve. I told him upon that, I would expect to ſee him make that good, and bring out all that he had to ſay, otherwiſe that muſt paſs for Slander and Detraction. He did not think fit to write any more on that Subject, tho' he was as much ſollicited to it by ſome, as he was provoked to it by my ſelf.

He is now at his Reſt, and therefore I will ſay no more on the Subject. Only I will add one ſingular thing, to teach thoſe who ſurvive and think they are *beating out untrodden Paths*, to write with Modeſty as well as exactneſs. I have a whole Treatiſe in my hands, that contains in it only the faults of ten Leaves of one of his Volumes; they are indeed ſo many and ſo groſs, that often the faults are as many as the Lines, ſometimes they are two for one. There is not only ſuch a groſs miſtaking of Abbreviatures, but even where the Manuſcript that he Copied has the words at large, that no ſort of account can be given how theſe Miſtakes were made; for ſome of them are contrary to many of his moſt beloved Maxims. I have made no uſe of this, but have it ſtill in my hands to ſhew it to ſuch as are curious. I have indeed deſired the Ingenious perſon that ſent it me, to try his exactneſs upon my ſelf; and to ſee what defects, errors, or other faults my Hiſtory can be juſtly charged with.

P. 263.

From

From this it may appear, that thoſe who take great liberties with others, and who perhaps think they themſelves are ſafe, becauſe as they have not named themſelves, ſo they have not told where their Vouchers are, and how they may be come at, and may hope that few will be at the pains to trace them; yet they may be very juſtly cenſured for Errors of another nature than thoſe are with which they charge others; of which I ſhall have occaſion to give ſome very eminent Inſtances in this Author, but without thoſe unkind and uncharitable Comments, in which he allows himſelf ſuch Indecent liberties.

It is three and twenty years paſt ſince I ſet firſt about my Hiſtory; I was for three years together at no ſmall pains and charge in ſearching for Materials; I had no ſort of practice in our Records before that time. But I was conducted by men who were very knowing in thoſe matters; theſe were Biſhop *Stillingfleet*, Sir *John Marſham* the Younger, and Mr. *Petyt*. I went to every place as they directed me, I conſulted them in all difficulties, and was concluded by them: chiefly by the firſt of them, whoſe Reputation was then very high, and was very deſervedly ſo with relation to thoſe matters.

I was indeed put under one great diſadvantage: Some Men of this Author's temper poſſeſſed that Learned and Noble Gentleman Sir *John Cotton*, with ſuch ill impreſſions of my deſign in writing the Hiſtory, that no endeavours whatſoever could conquer them. He ſtood upon this, That if I could procure a Letter either from a Secretary of State, or from the Archbiſhop of *Canterbury*, deſiring I might be admitted into his Library, it ſhould be open to me, but not otherwiſe. Thoſe who had begot the Jealouſie in him, knew

knew that this was not to be obtained; so when the present Bishop of *Worcester* had tried all his Endeavours, but without success to clear this, I offered to deliver up all my Collections to any who would undertake the Work. But that was not accepted of. No care was taken to find one who should write it, but a great deal was used to hinder me from doing it. Sir *John Marsham* had free admittance into the Library; so once when the Noble Owner was out of Town, he carried me thither, and I with my *Amanuenses* were for some days hard at work; but that lasted not long. Another worthy Gentleman, Mr. *Cary*, had the credit to borrow out some Books, and I had the use of these. Thus I was barred the free use of that Unvaluable Library, whilst I writ the first Volume.

Indeed as soon as that appeared, the Honourable Owner of it said, he saw how good an use I had made of that short stay I was suffered to make there; so he gave me ever after that, free access to it. But since the first Volume was so well received, I made no more use of it with relation to the matters belonging to that time, unless when I was seeking Materials for the second Volume, I found them in my way.

Thus I was obstructed in my search by some Men of the same temper, I had almost said of the same House with those who have since that time reproached me for that which was not my fault, but theirs. For they who had shut the Library against me, concluded that I must have laid aside all thoughts of that Work, since without help from thence it was not possible to be well furnished; and indeed I had not the fourth part of the time that was necessary to examine every thing in it that related to my subject. It cannot be imagined that twenty years being now past since I finished that History,

Hiſtory, I can carry in my mind all the Grounds I went on; nor can the Station and Service I am now in, leave it poſſible for me to go and follow this Writer in every thing that he is pleaſed to quarrel with me for. When he has poured out all he has laid together, I will then be better able to judge, whether it will deſerve that I ſhould be at any pains my ſelf, or imploy any other to ſearch after him: for he has given me great cauſe to conclude, that his exactneſs is no way to be depended upon.

I will ſingle out only one particular, becauſe as it is of the greateſt Moment, ſo I ſeem in my late Book on the Thirty nine Articles to retract what I had admitted in the ſecond Volume of my Hiſtory, That in *Edward* the Sixth's time the Articles of Religion were paſt in Convocation; but own now, that they were Publiſhed by the Regal Authority without mentioning a Synodal conſent: Upon this he gives a long Extract of a Journal of that Convocation that mentions a Regular Progreſs of the Convocation, with Relation to the *Catechiſm* and *Articles*, both which he acknowledges here and elſewhere, that they went together. He likewiſe urges the Martyr *Philpot*'s authority, who when *D. Weſton* urged in the Convocation 1 *Mariæ*, that a *Catechiſm* was put forth without their conſent, anſwered, That *the Houſe had granted an Authority to make Eccleſiaſtical Laws to certain perſons to be appointed by the King's Majeſty, and that what was ſet forth by them might well be ſaid to be done in the Synod of* London: *altho the Houſe had no notice thereof before the Promulgation.* Upon this the Writer ſays, *that we have loſt the Time and Circumſtances of appointing this Committee.* Howſoever he thinks the whole thing is plain, and P. 377. P. 196. P. 197.

and ſo leaves it with one of his uſual ſtrains of Detraction. Yet he did well to ſet this and the Journal at a conſiderable diſtance from one another; for if there is any credit due to that Journal, as indeed there is none, for it is a plain Forgery, this diſcourſe of *Philpot*'s was idle and needleſs. Here I will give a taſt of this Writer's way of delivering matters, without adding any ſharp or aggravating words to it, but from thence his Readers will ſee what Judgment is to be made of his *Collections*. In *Fox*, from whom he vouches this at the beginning of *Philpot*'s *Speech*, he leaves out thoſe words, *That the Catechiſm beareth the Title of the laſt Synod of* London *before this, altho' many of them which then were preſent, were never made Privy thereof in ſetting it forth.* This Confeſſion of his ought not to have been ſuppreſſed. This matter was handled more particularly when *Cranmer* was before the Convocation at *Oxford*, where *Weſton* objected to him in theſe words, *Alſo you have ſet forth a Catechiſm in the name of the Synod of* London, *and yet there be fifty which witneſſing that they were of the Number of the Convocation, never heard one word of this Catechiſm.* To which *Cranmer* anſwered, *I was ignorant of the ſetting to of that Title: and as ſoon as I had knowledg thereof, I did not like it. Therefore when I complained thereof to the Council, it was anſwered me by them, That the Book was ſo intitled, becauſe it was ſet forth in the time of the Convocation.* And in the Interrogatories that were exhibited to him in order to his final cenſure, the Seventh ends, *That he did Compile, and cauſed to be ſet abroad divers Books.* The laſt part of his anſwer ſet down to this, is thus, *As for the Catechiſm, the Book of Articles, with the other Book againſt* Wincheſter, *he grants the ſame to be his doings.* This I think decides the Point: ſo that it will admit of no more debate. This

Fox 3. Vo. P. 80.

Fox. p. 657.

Author

Author does not know when the Commiſſion was to the 32 granted. If he had looked into King *Edward's Journal*, he would have ſeen it was on the 10th of *February*, very near the end of the Year 1552. And if either the Words of that Journal, or rather of the Statute, purſuant to which that Commiſſion was iſſued out, are conſidered; it will appear that their Power did not extend to Matters of *Faith* and *Worſhip*, but was reſtrained to the *Courts*, and to Proceedings in them. So that it is plain that *Philpot* alledged this, being preſſed with an Objection, to which he had no other Anſwer ready: He knew there was ſuch a Commiſſion, and ſo he fancied that they had prepared theſe Books. *Cranmer*'s Sincerity appears in this, as well as in all the other parts of his Life; and indeed the Title with which the Articles were printed, had a Viſible ambiguity in it. In Latin it is *Articuli de quibus in Synodo Londinenſi Anno Dom.* 1552. *Ad tollendam Opinionum diſſenſionem & conſenſum veræ Religionis firmandum inter Epiſcopos & alias Eruditos viros convenerat.* In Engliſh: *Articles agreed upon by the Biſhops and other Godly and Learned Men, in the laſt Convocation at* London, *in the Year of our Lord* 1552. *To root out the Diſcord of Opinion, and eſtabliſh the Agreement of true Religion.* Different from this is the Title given to what did indeed paſs in Convocation Ten years after: *Articles agreed upon by the Archbiſhops and Biſhops of both Provinces, and the whole Clergy, in the Convocation holden at* London *in the Year of our Lord* 1562. It is trifling and unbecoming this Author, who writes more to purpoſe, when his Cauſe will bear it, to prove that becauſe Divines in a Convocation are in Reſpect called *Learned Men*; that therefore a Title importing an Agreement between the Biſhops and other Learned Men, can be underſtood as the Title of an Act paſs'd in Convocation.

The Popiſh Biſhops, with the reſt of that Party of the Inferior Clergy, continued all that Reign oppoſing every thing as long as they might ſafely do it, but complying with every thing when it was once impoſed upon them: Which occaſioned ſuch ſtretches to be made, not only againſt *Bonner* and *Gardiner*, but *Tonſtall*, *Heath*, and *Day*. So there is no probability in imagining that any thing of that kind could then have paſſed in Convocation. But in Queen *Elizabeth's* time the Popiſh Clergy were all turned out; the Act of Uniformity was made, and a new Sett of Reformed Biſhops and Divines was brought in; and yet it was Five years after her Acceſſion to the Crown, before that Convocation met. So this Author had not the Advantages with which he thought he was furniſhed to divert his Reader, by expoſing me on this account.

This was a matter of ſuch conſequence, that I thought it neceſſary to give a truer View of it than this Writer had done. I hope in this enough is ſaid to oblige both himſelf to be more cautious and modeſt for the future, and his Readers not to receive all he ſays too Implicitly. I have found him as much out in ſeveral other of his Allegations againſt me; but if I ſhould mention only a few of theſe, and not go through with them all, it would look as if I had juſtified my ſelf as far as I could, and had yielded up all the reſt. Therefore ſince I cannot go through with all, I reſolve to let all alone, till I ſee the utmoſt that he can bring out againſt me: and then I will make the beſt uſe of it I can, either to Vindicate my ſelf, or to confeſs Miſtakes as ſoon as I am convinced of them, how little ſoever of Decency or of Chriſtianity there may be in the manner of offering it to me. I wiſh this Author would reflect with ſome meaſure of Impartial ſeriouſneſs, as in the Preſence of that God by whom he muſt be judged for this as well as all the other parts of his Life, on the

the Temper he was in, on the End he purſued, and on the Spirit that acted him while he writ his Book. Sudden Emotions are capable of Excuſes, but ſuch a continued courſe of Spite and Malice ſeems ſcarce capable of any. I pray God give him a juſt ſenſe of it. And ſo I have done with his ill-natur'd Book, with as little loſs of time as was poſſible; I could not meddle with it before I came hither, where my Papers and References lie; and I have been but Four days at home when I end this; ſo much haſte have I made to get rid of an unpleaſant Imployment; but it ſeemed neceſſary, and there I leave it. I pray God pour out another Spirit upon his Church, and teach us all *in this our day, to know the things that belong to our peace:* For how ſecure ſoever we may be in our preſent Quiet, the Evil day is perhaps not ſo far from us as ſome may imagine. The more we are divided among our ſelves, the leſs able will we be to bear what we muſt then look for. But without any other Enemy, *if we bite and devour one another, we ſhall be conſumed one of another.* The black View that we may juſtly have from the Impieties, and other Abominations that abound among us, ſeem to call upon us to put on other Tempers, and act by other Principles, and with another Spirit, and to ſeek for the things *that make for peace, and things wherewith one may edify another.*

Salisbury, *the* 25*th of* May, 1700.

FINIS.

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